/119 cont./

574 would ever enter a house whose occupants were not present. We
576 never succeeded in persuading Victoriano to enter an empty house, although he knew that we were always greatly interested in learning about the interior of houses and their furnishings.

342 The door of the house is only in rare cases a wide board which at the top and bottom on one side runs out into two pegs which turn in a socket, one in the threshold and one in the doorframe. The entrance is generally constructed in the same fashion as the wall (ind), which /120/ consists of vertical maize stalks placed next to one another as closely as possible and lashed by means of bast or a liana to one another and to two horizontal maize stalks. The latter always reach from side post to side post. At the place for the door, the rigid wall is interrupted, and the vertically placed maize stalks, only loosely bound with bast, may be shoved a little to one side, whereby they drag along the ground (Ill. 158 /see p. 270/).

[231] Dogs, cats, and chickens are kept in the houses, but not pigs, which live out of doors all the time, exactly like the cows, horses, and sheep.

c) Household Implements

Generally the house has only one division into two rooms, the smaller of which is the kitchen, living room, and bedroom, the larger serving as storage and supply room. The wall between these two rooms is likewise only made out of maize stalks set next to one another vertically. In the "large" houses the larger [247] part contains the sugar mill, by means of which undiluted sugar- [404] cane juice may be produced, even in rainy weather. In case 596 adult married sons live in their father's house, a separate com- 342 partment divided off in the same manner is built for these families and furnished as a kitchen, either next to the living room of the parents or -- as in most cases -- on the other side of the 354 house. The hearth area is the family center, and every married 596 woman, in case she is living as a daughter-in-law in the house of the father-in-law, has her own hearth area. The latter has

the simplest possible form.

?:Hernández de Alba E-5,Y(no date) 1946 SC15 Paez SC15
Moguex

342 [177] Some had wooden doors and windows, and were built with nails and wires, though most were still made with vegetable materials.

The modern *Moguex* house has two rooms. The main one, entered through a small door, serves as storeroom for goods to be sold, reception hall, dancing place, and a room in which to keep watch over the dead. The other is a pantry for provisions and drinks; here are kept [354] kitchen utensils. In the center is the fireplace and around it dried [352] cowhides or platform beds made of horizontal poles tied to stakes [476] driven in the ground. One's neighbors aid him to build his house, [461] transporting heavy timbers over light rollers and singing rhythmically as they heave together. If the owner of a new house is a man of [554] means, he pays for a feast of benediction or consecration carried out [778] with a Catholic priest, a godfather, and a godmother.

The *Páez* does all this and in addition puts some pieces of silver [352] money under his house to assure his good fortune. In the main house [415] he places the metate on stakes, and in a secondary house, the press [353] for extracting wax from laurel, one or more troughs or hollowed trunks, [354] and large jars for chicha and guarapo. From the roof frame hang bags, [524] or "mochilas," of netted hemp for belongings. There is also a bam- [283] boo candlestick, the wooden feast drum, sometimes a tiple or small guitar, and, nailed to the wall, a spindle. Outside, the loom stands [404] against the wall Beyond it is the sugarcane mill, which is made of [286] a section of tree trunk with a hole above a projection on which the [249] cane is pressed by hand with a rod which crosses the hole. Some mills consist of two or three wooden cylinders rotated by animal power.

[243] In each maize field is a small, temporary house and a high platform [342] where a watchman frightens the parrots and parakeets with periodic cries and motions.

[177] Each *Páez* group today has its communally built pueblo, with [361] "bahareque" buildings grouped around a rectangular plaza: a church, with its arched portico and small tower in imitation of Colonial architecture, a house for the priest, a school, and two or three large houses for meetings and fiestas, where they dance, sing, and sleep during fiesta days. But ordinarily, the people remain at their distant houses and fields, and do not live at the pueblo, the only permanent inhabitants of which are a few Whites and Mestizos.

ENGINEERING WORKS

[491] The Spaniards found bridges which they described as "weak and [499] flexible bridges of bamboo" and "bridges of vines." A territory so broken and crossed with so many rivers and canyons naturally stimulated the *Páez* in the construction of bridges and the laying out of roads. Today they make four kinds of bridges: (1) A simple vine or cable stretched across the river; (2) a kind of wooden stairs placed